## 1. Title:

**"Ethnobotanical survey of Raipur, Chhattisgarh with special reference to plants described in folklores and used in festivals"**

## 2. Introduction:

Ethnobotany literally means the study of botany of the primitive race. This term was first applied by Harshberger in 1895 to the study of plants used by primitive and aboriginal people. Jones (1941) defined as the study of the interrelations of primitive man and plants. Later in 1962 Schultes interpreted ethnobotany as the study of relationships which exist between people of a primitive society and their plant environment. The focus of ethnobotany lies on, how plants have been or are used, managed and perceived in human societies. The work of modern Ethnobotany begun in the $20^{th}$ century. In recent time modern ethnobotany experienced a shift from the raw compilation of data to a greater methodological and conceptual orientation. This is also the beginning of academic study in the field of ethnobotany.

With the development of civilization, people come to know more and more about plants and their multifarious usage. In the process of learning more about plants man come to know about their qualities and have incorporated such plants in festivals, folklores, folksongs and folktales, proverbs, similes, rituals, worship, socio religious ceremony and other aspects of life. Different aspects of plants and plant human relationships have been described in ancient literature and in several religious books. This ancient knowledge of use of plants requires immediate efforts for conservation. There are so many plants used in world and also in India including the state of Chhattisgarh by tribal in day to day life and in worshipping the God and Goddess for betterment of life. Beside that in every important occasion like reaping new crops, on set of new season, flowering and fruiting of plants and in many socio religious ceremonies of human life as child birth, education, marriage and death plants are used. Many customs, rituals and festivals are celebrated, where plants are used by the people. In spite of using plants in all walks of life, so far no systematic documentation area wise has been done in order to preserve the knowledge.

In such a scenario, present research work is planned for Raipur district of Chhattisgarh state which is declared as herbal state because of its rich biodiversity. The state has third largest forest cover in India with 41 tribes. Some of the important tribes like Halba , Kamar , Binjhwar, Pardhan, Soura and Bhatra lives in some pockets of Raipur district and they have rich knowledge of plants simultaneously they have used the name of important plants in their folklore. A very good number of plants are used in festivals celebrated by them and plants are intricately associated with their rites and rituals. Many indigenous forests are considered to be abode of deities and are worshipped and many plants are needed for magico-religious rites also. In present research work all these information and knowledge will be documented.

## 3. A brief review of work already done in this field :

In India an organized ethnobotanical work was started by Janki Ammal (1955).The work was taken up by the Botanical survey of India. Later 1960 onwards work was started in other institution of the country. During last three decades Jain and his associates have contributed significantly to the field of Ethnobotany. Anderson (1967) published a book "plants, man and life", while Dukes (1968) published an Ethnobotanical dictionary. Ford (1978) described the nature and status of Ethnobotany, later Jain (1981) wrote a book on Glimpses of Ethnobotany and Bibliography of Ethnobotany. Ethnobiology and ethnography of wild plants in India was studied by Mitre *et.al.* (1984) and Ethnobotany of Abujhmad by Roy (1984).

In recent time so many workers have contributed the knowledge to Ehnobotany. Some of the important investigations viz. Pei Shenji (1991) narrated about the conservation of biological diversity in the temple yards and holy hills by the Dai ethnic minorities in China, Jain and Saklani (1992) worked on the cross cultural ethnobotanical studies in North-East India, Sikarwar (1993) narrated briefly about the plants in Ramcharitmanas, Jha and Basak (1994) described an ethnobotanical aspects of Mithila paintings, Mitra (1994, 1998) made an investigation on sacred Asvattha and common Myrtle amongst Hindus, Greeks and Romans, SenSarma (1994, 1995, 2000, 2004) published an accounts on the plants from religious Hindu literature, Basu and Mukherjee(1996) wrote about the Boang- A musical instrument used by the Santals of Banduan (West Bengal), Ghate (1998) elucidated plants in patra pooja, Radhakrishnan *et al.*(2000) published an account of the tribal artifacts of Kerala region, Bhatt *et. al.* (2001) studied on some sacred plants of Gujarat and their medicinal uses, Singh and Chauhan (2002, 2004) elaborated about the plants and leaves used in worship of Govardhan pooja and Annakut in Brij Mandal, Jha and Goel (2004, 2006) published about the botanical rosaries and non-flower garlands in folklore life and Vetiver worship (Katarpuja) in Mithila region (North Bihar): An ancient practice of land conservation, Kumar and Yadav (2004) studied the significance of sacred plants in Shradh ritual (Pindadan) in Gaya, Jain(2006) investigated the sacred plants while, Sane and Ghate (2006) published an account on sacred conservation practices at the species level through the tree worship, Padhy and Dash (2008) did an ethnobotanical analysis of the plants used in construction of Rama Setu and Upadhye *et. al.* (2008) studied the botanical identity of plant materials used in Hindu ceremonies from Western Maharashtra.

## 4. Objectives:

The present work shall be undertaken with the following objectives:

1. To study the socioeconomic profile of the tribes like Halba , Kamar , Binjhwar, Pardhan, Soura and Bhatra of the study area.
2. To document folklores of different tribes like Halba , Kamar , Binjhwar, Pardhan, Soura and Bhatra especially the names of plants used in folklore.

3. To enlist the names of festivals celebrated by tribes Halba , Kamar , Binjhwar, Pardhan, Soura and Bhatra living in the study area.
4. To document the plants generally used in festivals of Halba , Kamar , Binjhwar, Pardhan, Soura and Bhatra.
5. To document the traditional knowledge of tribes about the usefulness of the plants used in the folklore and festivals.
6. To document the method of drug preparation and administration used by tribes for those plants used in the folklore and festival.
7. Identification of plants used in folklore and festival, in the study area.
8. To study the conservation aspect of those plants used by tribal in folklores and festivals.
9. To study the status of those plant in study area which are used in folklore and festivals.
10. To compare the names of plants and traditional uses of plants used in folklore and festival with the other tribes of country.

**5. Noteworthy Contribution in this field:**

Some of the noteworthy contributions have been made by Crowfoot (1932) on folklore of Palestine, Gode (1947) on plant lore of ancient India, Schultes (1960) on tapping our heritage of Ethnobotanical lore and Naithani (2005) on Indian Folk life. Janaki Ammal (1955), Jain (1967), Gupta (1987), Oommachan (1987), Roy (1989), Shrivastava (1989), Choudhary *et.al.* (1995) , Dubey *et.al.* (2001), Sharma (2009) and Acharya (2009) have investigated the multifarious uses of plants of different forest area and tribes of Madhya Pradesh, Chhattisgarh, Bihar, Rajasthan and Bundelkhand. Sensarma (1989) and Zohary (1982) studied the plants described in Indian Puran and Bible respectively. Bhogaonkar and Ahmad (2007) investigated the less known Folklore and Unani uses of plants of Amravati district. Singh and Narain, (2008) prepared short notes on traditional remedy through plant wealth.
Conservation aspect was studied by the following workers viz. Sinha (1996) had worked on conservation of cultural diversity of Indigenous people essential for protection of biological diversity. The role of Tribals in preservation of sacred forests was studied by Godbole and Archana (1996), while Sane and Ghate (2006) investigated the sacred conservation practices at Species level through tree worship.

In Chhattisgarh ethnobotanical works has been done by Elvin (1943) on Maria and Muria tribe of Bastar. Jain (1965) worked on Medicinal plant lore of tribals of Bastar .Rao (1975) studied the folk medicine of Bastar. Jain (1981) prepared a Dictionary of Indian Folk-medicine and ethnobotany. Panigrahi and Murti (1989) worked on Flora of Bilaspur. Vivek and Jain (1998) had a contribution to ethnobotany of Surguja district. Jain *et.al.* (2003) and Jain and Singh (1994, 1997) made ethnomedico botanical survey respectively of Raipur and Ambikapur, Chhattisgarh. Naik (2003) worked on description and documentation of vascular flora of Chhattisgarh. Tirkey (2004) studied some ethnobotanical plant species of Chhattisgarh state. Kumar and Jha (2005) studied the floristic diversity of Chhattisgarh (Angiosperms). Shukla *et.al.* (2006) on traditional medicinal practices

among the various tribal groups of Kanker district of Bastar division. Tirkey *et.al.* (2006) on Ethnobotanical research in Chhattisgarh. Shukla *et.al.* (2008) studied the indigenous medicine used for the treatment of gynecological disorders by the tribal of Chhattisgarh. Jadhav (2008) had worked on medicinal plants of Madhya Pradesh and Chhattisgarh. Kala (2009) investigated the aboriginal uses and management of ethnobotanical species in deciduous forests of Chhattisgarh state in India. Khanna *et.al.* (2009) worked on Ethnomedicinal study among the Gond of Chhattisgarh. Acharya *et.al.* (2010) worked on Conservation practices of medicinal plants amongst Kamar tribe of Chhattisgarh and their medicinal formulations.

## 6. Proposed Methodology

The study will be conducted in different blocks of Raipur district where the tribal have dense population. Study area includes the villages under the Raipur city (Birgoan, Deopuri, Boriakhurd, Urkura, Jora, Sarora, Dumartarai, Dunda, Rababhata, Goagoan, Mowa, Sarona, Sondongari, Gondwara, Daldalseoni, Labhadih, Amlidih, Bhatagoan, Hirapur (jarvai), Attari, Chandniadih, Bhanpuri, Sardu, etc.). Ethnobotanical data will be collected from all the major tribes including Halba , Kamar , Binjhwar, Pardhan, Soura and Bhatra by following means:-

1. Questionnaire to be filled up by the different tribal groups in the study area for recording of socio economic data.
2. Formal interview will be conducted with >100 tribal people in the study area.
3. Discussion with >100 tribal people will be done.
4. Direct observation will be done during the celebration of festivals round the year.
5. Participatory rapid appraisal will be filled.
6. Recording of folklores will be done in order to collect the used names of plant in folklore.
7. Collection, identification and listing of plants will be done by following the flora of Madhya Pradesh, vol. II, B.S.I. (V. Mudgal, K.K. Khanna, P.K. Hajra, 1997).
8. Herbarium will be prepared by following the method of the flora of British India (J.D. Hooker, 1872-97) and Grasses of Burma, Ceylon, India & Pakistan (Bor, 1960).
9. Knowledge about medicinal plants for home remedies which are used in festivals will be recorded.
10. Medicine preparation of the plants which are used in festivals.
11. Visit to the worship places will be conducted in different festivals to observe the use of plants.
12. Market places will also be visited during the festive season to note the plants usually purchased for festivals by the tribes.

## 7. Expected outcome of the work

1. The proposed work will give an idea about man plant relationship of aboriginals like Halba , Kamar , Binjhwar, Pardhan, Soura and Bhatra tribes of Raipur district.
2. The outcome will be useful in documentation of traditional folklores of tribes.
3. The work will build a traditional knowledge bank of plants associated with folklores and festivals.
4. Outcome of study will be useful in the welfare of human society.
5. Documentation of plants will be helpful in planning of conservation of Biodiversity.
6. The findings of the research will be the contribution to the knowledge, as the area of work is unexplored.
7. The output of the work will be useful in conservation of traditional cultural practices.
8. The collected data may become useful in future research in the field of Ethnobotany.

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